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one must penetrate as far as possible if he would understand Jesus himself. This study is especially apropos at a time when men are endeavoring to understand the teaching of Jesus unmediated by the minds of his followers. Although one is aware that the book is a translation, there are no places where one feels that the translator has left the author's meaning obscure.

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**Handbook to the Textual Criticism of the New Testament.** By  
FREDERIC G. KENYON, Assistant Keeper of Manuscripts,  
British Museum. New York: The Macmillan Co., 1901.  
Pp. 321. \$3.25.

Dr. Kenyon's book is in some ways the best introduction to the textual criticism of the New Testament that has yet been given to English readers by an English writer. It gives a clear and beautifully written account of the materials which the textual critic uses, an adequate account of the work which has been done in the past, down to the time of Westcott and Hort and their successors, and a sketch of the general lines on which textual criticism is progressing.

But even in the best books there is always something which strikes anyone who is himself working on the same subject as open to criticism, and Dr. Kenyon's book is no exception.

It is surely a great mistake to have adopted Scrivener's old notation for the minuscules. It is most annoying for the student to find that the book, which has been given him as an introduction to a subject naturally complex, adds to its complexity by a system which speaks (for example) of Cod. Evan. 473, when nine out of ten scholars in England or America and all scholars in Germany speak of Cod. Evan. 565. Scrivener's notation is dead; it ought to be buried; and its appearance in Dr. Kenyon's pages is only that of an unhappy and undesirable *revenant*.

Another point on which Dr. Kenyon's book does not carry conviction to me is his treatment of the problem of the "Western Text." He quite admits, of course, that the Western Text has greater claims to consideration than Westcott and Hort allowed, but he does not bring out the fact, which is the really dominant one in the whole problem, that the Western Text has obtained its present importance just because it is no longer possible to describe it accurately either as "western" or as a "text."

Let me explain my point more fully. The position of Westcott and Hort toward the Western Text was this: A Græco-Latin manuscript, the Old Latin version, and the Old Syriac version have a text which is marked off from all others by a series of bold and distinctive alterations, sometimes by way of addition, sometimes by way of omission, sometimes by way of paraphrase. It is demonstrably an ancient text, but its representatives form but one single family, and are of less value than the other ancient family which preserves the "Neutral Text." That is really the *gravamen* of their argument—the Western Text is one authority, and the Neutral Text is another authority, and as between one and the other the Neutral Text is the better.

Now, the reason why the position is quite changed since the time of Westcott and Hort is that the Western Text has been found to be two texts at least, and the Neutral has probably been shown to be a recension of an earlier and different type.<sup>1</sup>

The more critics have studied the Old Latin texts (to which Westcott and Hort had access only in a very imperfect form) and the Old Syriac text (the chief authority for which was not discovered until after the publication of their edition), the more they have seen that, as compared with each other, each has a series of interpolations and of omissions which negates the idea of a common origin.

They agree in many places as against the Neutral Text; but, unless it were possible to show that the Neutral Text is found in diverse localities, this can be more satisfactorily explained as due to a peculiar error in the Neutral Text than as due to an error common to both Latin and Syriac, or to the Greek which they represent.

On the other hand, so far from the Neutral Text having been strengthened by criticism, it has been shown to be found only in the Nile valley, and probably not even there until after the time of Clement.

Therefore the problem of the textualists of the future is not, as Dr. Kenyon rather represents it, to decide between the Neutral Text and the Western, but to investigate the relations of the different groups into which analysis has resolved the Western and the Neutral. Beneath the ecclesiastical texts of the great churches there lie buried, as it were, the local texts of different districts. The great churches, whether of Rome, Constantinople, or Alexandria, were made up of the small local churches, and the history of the text is parallel.

<sup>1</sup> MR. BURKITT'S preface to MR. BARNARD'S *Biblical Text of Clement of Alexandria* is a most suggestive essay on this point.

To reconstruct these local texts is our immediate business; but what will come next? The "True Text," of which exegetes talk so much and critics see so little? Perhaps; but my own imagination (for, except in imagination, I have never even got back to a properly reconstructed local text) rather pictures that terrible thing — the *synoptic problem*.

I cannot help wishing that some stronger hint of this were given in Dr. Kenyon's book. At the same time, I must admit that there is another side to the question. No book can ever be really up to date, and in limiting his discussion practically to a statement of the past, and avoiding all forecast of the future, a writer does much to secure the permanent accuracy of his work, so far as it goes. Fallible humanity has often to choose between accuracy and suggestiveness, nor is it the critic's place to censure a writer's choice; and I would wish to end, as I began, by acknowledging the goodness and usefulness of Dr. Kenyon's book.

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**Theology and the Social Consciousness.** By HENRY CHURCHILL KING, D.D., President of Oberlin College. New York: The Macmillan Co., 1902. Pp. xviii + 252. \$1.25.

This volume is a sequel to the author's *Reconstruction in Theology*, which appeared in 1901. It is an elaboration of a course of lectures delivered at the Harvard Summer School of Theology in 1901, and repeated at the University of Chicago in the summer of 1902. A book of this character from the pen of a teacher of theology would until very recently have been inconceivable for two reasons: (1) So long as theology was regarded as the objective elaboration of doctrines externally given by authority, it stood out of any organic relationship to other sciences. It was self-sufficient. It is only when we conceive theology, as Dr. King does, as 'the thoughtful, comprehensive, and unified expression of what religion means to us' (p. 6) that the way is open for a study of the religious consciousness in relation to other aspects of consciousness. (2) The data which Dr. King collects under the title "Social Consciousness," have only recently been clearly apprehended, as sociology has enlarged the field of psychology.

The argument of the book may be summed up as follows: Theology is the product of human thinking on the subject of religious experience. But human thinking is always shaped by a *Zeitgeist*, which takes pos-